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Editors: W. Emmett Small, Helen Todd

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IN TIMES OF CRISIS

G. DE PURUCKER

Humanity is passing out of one cycle and entering into another one. Such periods of transition are always very dangerous to the spiritual and intellectual, social and political, welfare of mankind. They are always times of crisis.

At present we are not far distant in time from a social and political upheaval which will shake the very foundations of present civilizations. It will unquestionably be accompanied with bloody revolutions in different countries, and with wars; and I do not care to go farther into it. I think that I had better not. One of the efforts of the Teachers, or rather perhaps, the main effort of the Teachers, in founding the Theosophical Movement was to provide an international body of men and women who by the power of their thought expressed in words, in teachings, whether oral or written, and by their acts, would tend to alleviate the evils that are coming, that are about to fall upon humanity.

It is amazing how much a few determined and doggedly-willed men and women can do. History has shown it repeatedly. That is why I say preach Theosophy from the housetops, teach it, declare it. Neglect no opportunity to pass the good tidings on. Our main duty is not so much to propagate the Theosophical Movement, although that is the way by which our main duty is done. In itself it is a secondary thing. Our main work is to change men's hearts, men's minds, to soften the horrors when they come, to alleviate the distress by preparing for it before it comes.

There is no humanitarian work so lofty as this. There will be an unloosening of human passions when these things come about which will be more terrible than anything history has known of, and while the Theosophical Society, our Theosophical Movement, will probably be quite unable to stop it entirely by the influence of Theosophical thought, and Theosophical thinking, and by its refining and alleviating power, nevertheless all this will greatly help in diminishing the evil that might otherwise be done.

Teach men brotherhood, teach men that they are inseparably bound together, that what one does all are responsible for, that what all do everyone is responsible for; that there is no fundamental separation of interests at all in any line — spiritual, religious, political, what not. Those are the thoughts that must go out into the world's consciousness.

Teach men the nature and characteristics and function of the proud and selfish brain-mind in which most men live today, and which in their ignorance they are proud of. Teach men its limitations, and also its value as the instrument for spiritual wisdom, when it is properly trained and directed by the spiritual will. These are also some thoughts that will help. These are the teachings that will raise men's ideals and ideas. Furthermore, but by no means last, teach men the philosophy of the Ancient Religion of mankind, showing to men their common origin, their common destiny, on the one

hand; and the interlocking and interwoven spiritual, psychic forces, energies, and powers of Nature on the other hand.

Do you think, for instance, that this recent Great War would or could have come about, if for the last eighteen or nineteen hundred years men had had Theosophy in their minds? If the psychic and mental atmosphere in European countries had been filled with Theosophical thoughts and ideals and truths? No! The Great War arose out of centuries of wrong thinking and wrong doing, out of selfishness, out of a lack of knowledge of the nature of man and of his being rooted in the Universe; and that the Universe is essentially a spiritual being; that man fundamentally and intrinsically is a god; and that his main and noblest duty is so to live — to live divinely, to live god-like. Deprivation and loss of possessions are as nothing at all in comparison with knowing and possessing and living these sublime truths. They could have made a civilization which would have held in chains the passions, the selfish impulses, the grasping, acquisitive spirit, which have dominated all European civilization up to the present, and which still dominate it.

It is the duty of the Theosophical Movement to loosen into the world a new spiritual energy, an illumination — to change men's hearts and to give light to their minds.

—From a private talk, June 1930.

Reminiscences and Reflections

EGO SUM SERVUS SERVORUM DEI

JAN. H. VENEMA

We conclude our series marking the centenary of G. de Purucker's birth with this contribution from one who was for years the National President of the Netherlands Section T.S. (Point Loma), and who all his life has been connected with the Theosophical Movement. His energies are now directed through the channel of The School for the Study and Promulgation of the Esoteric Philosophy, which has branches at The Hague and Arnhem, Holland.—Eds.

It was with these words that Gottfried de Purucker often closed his lectures when he was in Holland, adding a few thoughts on the *real* meaning of the last word. There are experiences in human life which are afterwards remembered as spiritual lights "passing along the horizon," something like listening for the first time to a great symphony of one of the masters of music, or witnessing a cosmic phenomenon as a sunrise in early spring. The essence is always remembered, but human language fails when we wish to express it. Such is the feeling when we think of G. de P. when he came to deliver his lectures in our country and to conduct his studies with our groups in both public and private meetings.

I met him first when as a young boy, secretary of the Boys' Brotherhood Club, we welcomed him and Katherine Tingley in the north of Holland. We may have felt in those days the spiritual force of a man with a capacious mind and a marvelous memory, but still looking on the outward plane we were

impressed by his high forehead and his voice, deep and melodious. We never forgot that voice! Afterwards, during the years that we met him in Holland, England and Sweden and had the privilege of translating his lectures to our countrymen, we got a deeper insight into the spiritual force through the outpouring from that voice in expounding the profound teachings of the age-old esoteric philosophy, a philosophy of *life* in the true sense of the word. We then realized that "a servant of the servants"—as yet understood by only few in this world—had come among us; a servant, as he called himself, of those members of the 'Guardian Wall' around humanity, the spiritual brotherhood which has stood behind the movements that have been leading and guarding the real evolution of man, a 'bard of the gods.' We began to understand that something in them does not belong to this world. There was indeed the human side, the love and compassion felt at once, and that typical sense of humor of one who always sees the relativity of things. At certain times, however, there was the inspiring presence of a man who had perceived the light behind the outward plane and who had the power to expound that light in unforgettable words, a man who lived what he taught, wholly reliable, wholly inviolable. In his very interpretations of the contents of *The Secret Doctrine* and other works of H.P.B., one felt besides the clear intellectual exposition, the love and compassion with which he presented the deeper, esoteric truths of the ancient Theosophia, showing that it is really *divine* wisdom. One felt that here was one who had been taught, who had gone through initiations, one who indeed *knew*.

We remember the moment when a few years before the great world-war we discussed with him the subject of the future of the world and our Movement. It was in the mid-lands of Holland, and he gave his advice for the coming happenings and the terrors that might have to be faced. We did not fully understand then, but during the years that the dark clouds of destruction and misery rolled over Europe we realized that he possessed 'inside information'. And we shall never forget that strange episode in Visingsö, Sweden, after his speech in the morning in the Temple by the shore of the lake, on "The Exoteric H.P.B.", which was later on that day followed by "The Esoteric H.P.B." "Strange," we said, but perhaps not for those who thought that they had known G. de P. very well. A French lady, interested in the philosophy of life, spoke of this afterwards, trying to find out the truth of what she had witnessed and intuitively felt, but which her intellect could not place.

Always, after the time when he had performed his noble work and left our country, we had that peculiar feeling of "he has never actually left" us. It was as if a brooding spiritual influence lingered, which has remained until the present time. It can be felt probably by those who study his writings, in which the soul-force brings lasting inspiration. When he left this world on the 27th of September, 1942, at a time when the dark destructive forces held sway, one of our workers wrote a sonnet, which afterwards appeared in the volume *Lights Along the Horizon* (translation here in rough prose):

Servus Servorum — Chela, who art travelling home!
One moment I am breathless — silence everywhere . . .
Then rings again, as penetrated by your will,

That magically wonderful voice and, bringing
consolation,
Rolls through ākāśic space, as if great love, compassion,
From Sambhala's heart sent a ray of light,
And as if thou, bard of the gods, were still
In greater majesty walking on the earth.
So thy farewell, as on that day of light
When radiant sunlight lay across the land,
Thou hadst performed thy task, traveling home.
But this time *Santi* deeply sounded and the eternal word;
Thou, tarrying on the threshold, with a chela-smile
Sent us your message: "Stand firm! Continue Masters'
work!"

EDITORIAL FOREWORD TO "H. P. BLAVATSKY: THE MYSTERY"

The world is more ready to understand Helena Petrovna Blavatsky now than it was forty years ago when the chapters of this book first appeared serially in *The Theosophical Path*. Deeper study of the subtle reaches of psychology and hitherto little-probed areas of consciousness has prepared the Western mind for what before has been carefully guarded and considered largely esoteric. Because of this, perhaps the long delay in this publication may be held opportune: since the minds of today are more in harmony with the tempo of an awakening cycle.

Readers will recognize, especially with regard to Science, that the commentary here is based on the science of the 1920's and the more philosophical scientific attitudes of those days. Science fluctuates in its trend and emphasis, and today's science is more strictly materialistic than that of half a century ago, when pronouncements of leading scientists seemed almost intuitionally to echo pages of the esoteric Wisdom-Religion. But Science, like everything else, moves in cycles. The time will inevitably come again when it reflects more faithfully the wholeness of the evolutionary process, which would embrace also concepts which are philosophical and religious.

Because the theme is unusual, not yet easily acceptable to the pragmatic Western mind, the reader will recognize that ideas set forth in this volume are not simply bluntly stated and then hurriedly dropped, but like phrases of a musical theme they appear and reappear with fascinating variation and elaboration. Again and again you hear the challenging signature and recognize the central theme. Again and again you hear overtones and undertones and, we may say, inner-tones. And with each hearing the theme becomes clearer in meaning, richer in significance. We are listening to a symphony of thought revealing key-sounds, key-chords; and we hear their harmonious progression reaching ever towards what may seem to us some far-out but essentially basic resolution. In the end the reader, the listener, receives an over-all understanding and feeling of composition not obtainable by ordinary methods of exposition or orchestration.

This point and counterpoint should be borne in mind as one moves first from a study of the being, H. P. Blavatsky, to that of the great ideas of esoteric teaching she enunciated. We step beyond the psychological into the realm of pneuma-

tology. The curtain of 'mystery' is drawn aside to reveal that H. P. Blavatsky, Founder of the Theosophical Movement, was, because of the work she performed, *a type* of avatâra. She brought key-thoughts, ideas that are universal, not hers, she declared, but those of the timeless Archaic Wisdom-Religion-Philosophy for which she was only a channel. She moved the intransigent, the heavy materialistic, and — daring thought perhaps for Western minds — she became through her composite self that Force needed to initiate for mankind a new Cycle. Misunderstood, unappreciated except by the few, reviled and persecuted, she wrought her great work. And its momentum rolls on.

The basic tenets she boldly enunciated constitute the very essence of all occult doctrine. To begin to understand them is to begin to know her; and to know the doctrine she taught is to begin to know Truth.

HELEN TODD
W. EMMETT SMALL

THE WAY IN IS THE WAY OUT

A Christmas Meditation

JOY MILLS

Seek Out the Way

The medium is the message. The paths to enlightenment are many. Perhaps, in the end, there is no path at all. Is it important, then, to seek a way? To which voices shall we listen? The cacophony of sound grows louder every day; we turn off both medium and message when the roar becomes too great.

At this Christmas time, war has not ceased. Violence lives in the hearts of men; it thrives on differences, on resentments, fears, jealousies. Conflict anywhere erupts as violence somewhere. There may be a Cairo-Suez road in the heart of each of us; Cambodia may be a state of mind. A truce? Who shall keep the peace? Does the mind have a guardian to serve as peace-keeper?

Poverty has not ceased. Children go to bed hungry; all over the world, their cries may be heard. "A little child shall lead them . . ." Where? On what way? The real poverty that haunts mankind is a poverty of the spirit. Such a poverty arises not so much because we have lost our way as because we never knew there was a way — a way to peace, to brotherhood, to understanding.

Seek the Way by Retreating Within

In the silence the Self is perceived. Within the heart the light of Love is born. The mind turned inward in contemplation is emptied of all desires, freed from all attachments; its surface, reflective as a deep pool, is clear and imageless. In utter stillness the sound of the self is heard; it is a single sound, for the Self is One, though the forms it takes are manifold. In the cave of the heart the Christ is born anew this Christmas time. What are the gifts of the Spirit that may be brought to the newborn King? Within, deep within, burns the star of the Immortal Spirit; only by retreating inward may the Light be seen in all its radiance. In profound contemplation, the truth of unity is known. Peace is. Brotherhood is.

Seek the Way by Advancing Boldly Without

From that center of light and peace, the way moves out. We must engage in the daily encounters of existence. Life is affirmed as we say "yes" to every experience. If peace is, it is workable; if brotherhood is, it is realizable. So we must make a bold stand in the world, for we must live out what we know. This man, here, now, beside me, jostling my elbow, is my brother. How much easier to know the reality of brotherhood by retreating within! Can we advance boldly without and maintain the vision? The reality of brotherhood must be actualized, for only the brotherly can know brotherhood. Is there space in my world for Arab, Jew, Black, White, Communist, Republican, Democrat, Catholic? Is there time in my world for the doubter, the skeptic, the angry, the fearful, the optimist, the dreamer?

Man is the medium, and the mediator; through him flows the essential message. Our lives speak more loudly than our words. If there has been found the way to peace within, our very being will radiate peace wherever we walk in the world. The world's energy crisis may turn off the lights on our streets and in our homes, but the world will be dark only when the stars go out. Let the Star of the Immortal Man shine out, through us, to illumine the way of humankind. The way in is the way out, for the way out is the way in. Let us walk that way, together, this Christmas time.

—Reprinted from *The American Theosophist*,
December 1973

SOUL-RISE

W. EMMETT SMALL

*"Heart of the sweet world,
Soul of the Sun,
I worship the wonder
That never is done."*

I was out for my early morning run-walk this mid-winter day. The noises of the world had not yet taken over. I thought of my quiet childhood, and a song we used to sing came to me: "The rosy dawn . . . sweeps o'er the mountainside." And indeed "the rosy-fingered dawn" touched the circle of the world around me. Then I walked up a hill and the indigo Cuyamaca mountains lay quiet, immovable against the calm background of sky across the bay and city. Somehow from long ago the up-cry of Kenneth Morris came to me . . . "Soul of the Sun". And the Great Orb thrust through the pale morning and all else disappeared before its effulgence. Out of the very heart of the reclining Cuyamaca it burned and glowed and for a moment "*wie eine einzige Sonne die ganze Welt erleuchtet . . .*"—*the whole world was illuminated.*

So, strangely it seems we reach the mighty Light of Death. We speak of sun-rise but it is the revolving earth that turns and reaches for the sun. We speak of Death coming: it is the soul revolving toward it, leaving quietly the reclining form and body and entering Death's resplendence. It is soul-rise, becoming again for a while one with That which is always shining. The Night is over. We have left behind all that is lesser: the water of the bay, the offices and buildings of the city, the mountains, the very sky, all goes before the fire and blaze and light of the Sun. Soul-rise.

WHAT RELIGION SHOULD AND CAN GIVE US

HENRY T. EDGE

Extract from Manual No. 12, *Theosophy and Christianity*.

It is the *spirit* of religion, Religion itself, which keeps alive the eternal vitality of the human race, compelling obedience to the essential laws of moral health, and preventing an utter collapse into destruction by unrelieved selfishness.

And this true Religion has its shrine in the human heart. But a pious, devotional, emotional attitude will not suffice to keep the fire alive in an age where the intellect is so acute. This intellect has been enlisted on the side of self-interest, with the results which we so much dread. Unless the scope of the intellect can be explained so as to inquire into and learn about those parts of human nature which lie below the surface, we shall become morally bankrupt. To live healthfully in a physical sense, we must know the laws of hygiene and sanitation; we cannot go by blind faith and guesswork. And this deeper knowledge is what Religion can and should give us . . .

Religion which teaches man that he is essentially divine cannot be more immoral in its influence than religion which teaches him he is a miserable sinner. In the Theosophical interpretation of Christianity the moral law is the essential law of human conduct, by which alone man can achieve happiness, self-realization, and harmony of his life with that of his fellows. It is this interpretation alone which unifies life and brings into harmony intellect and heart, so that all our faculties may co-operate towards the end of perfection.

WHEN THE TEACHING OF KARMA IS REALIZED

GERTRUDE W. VAN PELT, M.D.

Extract from Manual No. 3: *The Doctrine of Karma: Chance or Justice?*

An honest and whole-hearted belief in the law of Karma in its relation to life as a whole, would alone completely change the character of our civilization. This may, perhaps, seem an extravagant claim to those not understanding its deep meaning. Yet the mere broadening of the present-day outlook would, in itself, be a wonderful thing. The race-mind is now concentrated on one physical incarnation, a mere wink of the eye in the soul's history, and all events contained in it assume an undue importance in one way and a lack of importance in another. The sense of proportion and perspective is absolutely lost, and can only be regained by lifting the veil and revealing the illimitable vistas beyond. Simple common sense would then call into play the faculties of reflection and judgment, to say nothing of the awakening in the spiritual nature.

Gradually self-discipline would grow, beginning, perhaps, in self-interest, but merging by degrees into something greater, until the character is radically altered. Self-pity and whining would be stamped out when the realization came that misfortunes had been self-induced; and courage, will, and endurance would be evoked. There would be less condemnation and uncharitable criticism, and more kindness, more patience with the failing of others, if a deeper understanding of the difficulties as well as the possibilities in human nature were in the race-mind. We all know that among the subtil poisons of our life is the tendency to

criticize others, to judge them unkindly, to impute to them unworthy motives, etc. And we also know how this takes the edge off of every pleasure; and, on the contrary, how fresh and clear the air is when suspicion is absent and an atmosphere of healthy sympathy exists.

The knowledge that one is master of his own destiny would remove the fear that at any time, out of the blue, an avalanche of misfortune might be precipitated, once that the old records are cleaned up; and the knowledge that these old records themselves can be softened in their results or even sometimes neutralized by the force of will intelligently directed would arouse courage.

The easy-going irresponsibles, the indifferent, would gradually awaken, if the truth of Karma were in the minds of the majority; for by degrees these sleepers would feel revitalized by a new and invigorating mental atmosphere. Further, when the teaching of Karma is realized, people will not seek to get something for nothing, or envy those who have more than themselves. They will know that time and the rolling cycles adjust all wrongs; that the only way to gain life's treasures is to concentrate on the duty in hand and leave the results to the Law.

THE AFTER-DEATH PROCESSES

LEOLINE L. WRIGHT

Extract from Manual No. 5, *After Death — What?*
Ch. 10 'Death and Rebirth'

As to the process [of death] itself it may be useful very briefly to review the stages through which the human consciousness passes when death brings release to the Spiritual Self. These are:

1. 'Death' itself, or the sloughing off and disintegration of the physical body caused by the severance of the link between the Spiritual Self and its lower principles. The astral model-body or *Linga-sarira* also now disintegrates—a process which is greatly hastened by cremation of the physical body.

2. The review by the Reincarnating Ego of the events of the just ended life. This is a most important and solemn part of the act of dissolution, when the Ego views every thought and act of its life, seeing clearly the justice and meaning of the life's events. At such a time, immediately following death, there should be perfect, reverent quiet around the departed so that no breath of disturbance from the outer plane may interrupt this necessary and sacred event.

3. The falling asleep of the human personality or consciousness while the next two processes take place.

4. The dissolution of the *Kāma-rūpa* unless it should be kept alive by mediumistic interference.

5. The Second Death, during which the spiritual essence of the personality is absorbed by the Ego. The two latter processes are unconscious ones for normal humanity.

6. The passing of the Reincarnating Ego into its devachanic rest in the bosom of the Spiritual Self, or Monad.

7. Peregrinations or Cosmic Journeyings of the Monad or Spiritual Self upon its 'Divine Adventure,' carrying with it the Reincarnating Ego.

8. Re-awakening of the Reincarnating Ego to the pull of Earth-life, and its descent towards reincarnation in a new personality.

SOMETHING ABOUT KATHERINE TINGLEY AND POINT LOMA

IVERSON L. HARRIS in an interview by ROBERT WRIGHT

We give here concluding extracts from this interview published in *The Journal of San Diego History*, Summer 1974 issue, the first part of which appeared in *The Eclectic Theosophist*, No. 24 — Eds.

"That brings up another question I'm going to ask about. San Diego at that time wasn't large and it grew from 1900 on, and so forth. How did the citizens of San Diego feel about the Institute out here on Point Loma?"

"Well, when I came to San Diego in 1899, the city had a population of 17,000. It was a little jumping-off place then, and the clergymen more or less banded together to repudiate and to slander Theosophy and Point Loma and the whole Institution. They wielded a great deal of influence at that time. Katherine Tingley got possession of the old Isis Theater, which was previously the Fisher Opera House, the most beautiful theater in San Diego, and one of the finest on the Pacific Coast at that time. There was a debate between Theosophy and Christianity carried on for a number of weeks. I have a full report of it. It was Point Loma's answer to charges made by the San Diego clergy at that time. That prejudice lasted quite a while. But the educational and cultural and really high-minded public meetings that we conducted in San Diego every Sunday changed a large number of people's attitudes. And many of the highest officials of San Diego like Mr. Hugh Baldwin, who was the head of the Board of Education, and different mayors and judges and others were openminded, and to a degree, sympathetic. We had quite a large local lodge in San Diego. Madame Tingley had enemies. There's no doubt about that. A person of strong intellect and powerful organizing power or ability inevitably steps on people's toes at times and some of them resented it very much. Some of the Students at Point Loma resented the rather severe discipline. Of course, say what you will, she was a Puritan. Her standards as regards promiscuity and any association between the sexes would be considered very square today. But she was going to keep Point Loma above reproach in that regard and she did. I mean to say in our teens, we boys perhaps could meet the girls at a supervised social once a month, something of that kind. otherwise we had to admire them at a distance."

"Were the classes segregated, then?"

"Most of them were. Not the little ones—the young children weren't segregated. But the older boys were separated from the older girls in our classes, but not in our musical work. We all joined the same orchestra and chorus. The little children in their classes were all together. But when you got up to the dangerous teenagers, we were kept pretty much apart . . .

"... Well, since you've answered all my questions to the fullest and beyond, can you think of anything that I haven't asked or anything that you want to add about the Institute? I was interested in what it was like there. Was it always a happy campus?"

"Well, on the whole it was a remarkably contented and happy group. But it was made up of idealistic human beings, but human beings can never always live up to their ideals. We had difficulties and personal disappointments. Human weaknesses came up at times, but I don't know of any place

in this whole world where there were so many people who were thoroughly at peace with themselves and with their fellow men. I must show you one thing. Did you ever know 'Yorick', the chief editorial writer for the *San Diego Union*?"

"No, sir."

"Edwin H. Clough. Well, being a highly educated man, he quoted from world literature. He was most enthusiastic and appreciative of what he found at Point Loma. When he passed on in 1923, I compiled 'A Nosegay of Yorick's Editorials,' mostly those that he had written about Point Loma and our public presentations . . . There was one of the outstanding minds in San Diego, highly educated, keenly observant, and most penetrating, who really appreciated Katherine Tingley and the work she was doing at Point Loma."

"... Could you give me an example of what it was like for a week at the Institute at its height? For instance, starting on Monday morning and going through Sunday evening, how was the time spent that you had? Did you eat in the cafeteria, breakfast on Monday morning, and then class? Did you march there? What was it like?"

"Well, of course, it changed somewhat during the years. I mean it matured, as everything grows; it didn't stay static all the time. I'll start as children then. We would get up in the morning about 5:30 and we would go out and have calisthenics, physical drill . . . Then at about seven o'clock, we'd all march to breakfast in the community dining room where we all ate together. The parents, in those early days, at any rate, put their children in the Raja-Yoga School at a very early age, because they felt the school could do better for them than they could do themselves, and also it freed them to do the necessary work in the different departments. They didn't have to do their own cooking. That lasted for a number of years. It didn't always work out to the best, because sometimes the parents were not satisfied with being separated from their children and they thought they could do better. At any rate, that was the basic attitude for many years.

"Then all the children would clean their houses. We had no hired servants. The children would make their own beds and clean their houses. Then they would go to school from about nine to twelve, then have lunch together. Then in the afternoon, they'd have their music practice. We all learned to play some instrument. They'd have their art classes. They would go out to the athletic field and play tennis or baseball or exercise on the rings and swings. We'd have an early supper at about half-past five o'clock, and then in the evening we'd all do our homework. We had supervised homework, and we had to prepare our lessons well too. We had a thorough scholastic training; and then we'd also have our orchestra and choral rehearsals. There would be individual music practices in the afternoon. In the evening besides our orchestra and choral rehearsals we sometimes had meetings in the Temple where we would listen to some fine cultural talks and on anniversary occasions, some of the old-timers would give stirring talks about the early days of Theosophy. But I must say that until Dr. de Purucker took over we had no technical training in Theosophy at all. Madame Tingley said that people must not send their children here and feel that they were going to be indoctrinated in a way that the parents might not approve. We were given a thorough cul-

tural education, but only those who, when they reached an age when they wanted to, would have teaching in technical Theosophical doctrine."

"Did you have Saturday and Sunday off?"

"We had Sunday off. But then, generally in the morning we'd have our Lotus Circle [for young people] . . . Sunday was the day we visited our parents. Then Sunday evening there would generally be a meeting in the Temple or in the Rotunda of the Academy where we listened to talks by the older people or we had our club meetings . . .

"I forgot to say the older people, after breakfast, would all go to work in the different departments. We had the tailoring department, carpentry department, the painting department, and many of them worked in our splendid press. We had a wonderful press. Instead of the dirty, dingy rooms that most pressmen have to work in, we had wonderful windows looking over the broad Pacific. That's where we had our linotype, and our monotype and our press machines. Our press work was very highly commended and praised by the Printers' Association of California. At the International Exhibition of Graphic Arts in Leipzig, our publications won one of the first prizes. We had a wonderful German Bookbinder, Mr. John Koppitz. He taught a number of our people how to bind books as only a German craftsman could do it. Beautiful bookbinding, he did. First of all Mr. Sam Bonn managed our press then after he left, Mr. William E. Gates, who later became a very well-known authority on the Mayan hieroglyphics and Mayan civilization and president of the Mayan Society . . . All of our uniforms and clothing were made at the tailoring shop for the men and at the Woman's Exchange and Mart for the women. The children in the school all dressed in uniforms. They had their blue serge uniforms for everyday schooling and the boys had theirs. The men had olivaceous uniforms. Then for our public concerts we had white uniforms with RYS or RYC written on them.

"Then, of course, there were all the meals to be prepared. It was no small undertaking to prepare meals and serve 400 or 500 people three times a day."

"There wasn't anything special about the meals, they weren't vegetarians or anything like that?"

"People had their choice. They could either have vegetarian if they wanted it or eat meat if they wanted to. There was no particular rule about it . . .

"There must have been enormous costs out there. But since nobody received any pay . . ."

"Well, of course, that eliminated enormous costs."

"But was the cost met for clothing and food and physical things by a titthing by the members or how?"

"Well, we had people of means who lived at Point Loma; they not only helped with the work, but they paid their own expenses too — rent and board. But, that was only a handful of people. There were a few well-to-do people who contributed generously. Then we made fairly good money from the sale of our books. Our printing press was very well managed. The parents, both those living at Point Loma and those living abroad (we had pupils from Sweden, and Holland and England and different parts of this country who were sent there to be educated) paid, if they could afford it, a rather generous yearly tuition for their children. So, the

school — in later years when we had more paying pupils and there weren't so many Cuban and other orphans there — the school was quite successful in meeting our expenses.

"But, it was all on a voluntary basis. The Institution itself was wonderfully situated. It was one of the most beautiful situations in this whole world. We went on the rocks, financially after the Depression in 1929, and just to illustrate, when Madame Tingley died, her personal estate was appraised, as I recall, at some \$378,000. But, before it was settled during the Depression, it had shrunk to \$65,000 and that wasn't nearly enough to pay off all her creditors. At the end, I was the administrator *de bonis non*. An older gentleman had been administrator until he died. Those figures show what we ran up against during the Depression. We were in terrible straits. We were land poor. We had this enormous estate and the taxes had gone up enormously. Just the year before the Depression, the County had appraisers come down from Los Angeles and appraise the property. They had the property appraised at something like five times what it had been before and the taxes increased accordingly.

"I thought a recognized religious group or a church or something like this was tax free."

"Only the Theosophical University proper at that time was tax free. The University wasn't established until 1919. The University occupied only a part of the property — it was tax exempt. But the rest of the property wasn't exempt because it wasn't used exclusively for religious purposes. We had a private school there, and people lived there. We never had exemption for the bulk of the property. The taxes were enormous. That got us into a very serious financial difficulty. Finally, we had to dispose of all except the main buildings. We had to move some of the living quarters and the press and the shops down from South Ranch. We had to dispose of that property."

"Then the *coup de grace* came in 1941 after Pearl Harbor. The military people came over and put gun-emplacements on our Western slope. We were in a most vulnerable position. If the Japanese had known how unprepared the country was at that time they could easily have attacked the whole military establishment of San Diego. It was a big one too. There was Fort Rosecrans, there was the Naval Training Station, and the Naval Air Station and all the rest of the military establishment. Point Loma was right in line of gun-fire, so Dr. de Purucker said, 'Well, there is a wonderful tradition back of Point Loma, but I can't risk all our people being bombarded in this war.' So, that was what finally determined us to move up to Covina. By that time, we had sold off enough of our estate, so that we could at least subsist and meet the taxes . . .

"Before you go, let me add that you have been asking about a really unique Institution in this whole world. There are institutions which parallel it and are like it in some respects, but there has only been one Point Loma Institution in this world and that was situated in San Diego . . ."

"I know that there were a number of depressions in San Diego at different times. Oh, another small question, the means of transportation out there, did you use boats from the main town from down in San Diego, or . . .?"

"We used to cross over on the old launch, *Fortuna*, owned by Captain Oakley J. Hall. He used to run the launch

across the bay. We'd walk down to the landing place at La Playa or Roseville. We had a carriage, a horse and carriage for those who did not feel equal to the walk. When we used to go to San Diego on Sunday nights, as members of our orchestra, we'd walk down to the launch and then go to San Diego by launch, then take the street-car up to Fourth Street to the Isis Theater. But, in the very early days before there was even the launch service, we used to have Kelley's Livery Stable drive the tally-ho out to Point Loma and we'd all drive in the tally-ho down to San Diego. For individuals going down, we had a horse and buggy to drive across to town. Do you know where the Naval Training Station is now, that was just mud-flats in those days, and at high tide sometimes we just couldn't get across. It was flooded. Then, as I say, we crossed over the bay. Then, later on they ran a street-car out as far as Chatsworth. We'd go in on the street-car. Then the automobiles came in and the buses. I've gone all the way through from the one-horse shay up to the present time . . ."

"... In looking through your scrapbooks, I saw a lot of pictures called 'Lomaland.' What's Lomaland?"

"Lomaland was the name that we early adopted as our name for the Theosophical Headquarters estate. Point Loma, of course, was its geographical name, but our whole estate came to be known as Lomaland . . . I believe in time even the County Recorder's Office recorded our estate under the name of Lomaland. It was the official name of the estate. Point Loma was the place. Lomaland was confined to the Theosophical Headquarters grounds . . ."

BOOK REVIEWS

The Revelation of Humanity by Jonas Sepetys. Philosophical Library, New York, 1974.

Many will find this recondite book obscure in parts but nevertheless an interesting change from the empty clarity of latter-day Humanists and Sunday supplement philosophers. The author has striven to present his conception of a monistic philosophy in terms of the categories of natural science. His theory of mind in its relation to reality reminds one of John Locke who is not quoted, nor is any philosopher or scientist of note discussed. His title suggests a perhaps unconscious affinity with modern Humanists, but unlike them he does not give high priority to the ethical values of personality. But like the Humanists he rejects dualism to say "man and the world are not two individual entities but only complements of the human being," meaning collective humanity as the totality of thought and being. This collective is at bottom "cosmic substance", functioning as matter and "radiant" being.

Although Whitehead has shown the bankruptcy of physical categories as a substitute for Metaphysics in dealing with problems of space-time or the bridge between it and human experience, this author states: "I found nowhere a real consideration of the problem." The general drift of the book is to point up the failure of impersonal categories to explain the moral freedom of personal individuality, the existence of levels of being beyond the revelation of Humanity in space and time.

—BERNHARD MOLLENHAUER

"Mythological" Astronomy of the Ancients Demonstrated, by Samuel Arnold Mackey, Wizard, Box 66, Savage, Minn.

Mackey's Astronomy is divided into two parts. The first part is an inspirational poem followed by an extensive commentary on the subject of the migration of constellations during the history of the Earth. Mackey proceeds to discuss the precession of the equinoxes and the thesis that the Earth's axis of rotation changed during its history, giving rise to four ages. The different zodiacal constellations that arise from both of these effects are explored, as is their symbology.

The second half of the treatise, entitled, "Key of Urania," is a mythological discussion of four ages of evolution and their keynotes. This is followed by an esoteric discussion of Jewish writings, and of the Revelation of St. John in the light of Mackey's astronomical thesis.

Mackey's Astronomy is not a book for casual reading. The astronomical section is extremely difficult even for those familiar with such technical phases as the precession of the equinoxes and with methods of spherical astronomy.

It is not easy to read the book as an astronomical treatise, and this for several reasons. In 1822, when it was first published, very little was known of the precession of the equinoxes. Its cause, the gravitational interaction of the Sun, Moon and Earth, had scarcely been explored. Mackey's view of a spiral precession is difficult for modern astronomers to accept, since they have come to a fuller understanding of the phenomenon, and they do not observe the spiral precession. A second instance of such a difficulty is in connection with the migration of constellations. Mackey does not discuss the absolute motions of stars through space, because little was known of this phenomenon then. Yet, this would distort constellations into unrecognizable forms over the periods of time that he considers. The body of the Lion would no longer look like a lion 100,000 years ago, and so on.

Thus, one can offer the following advice to one studying the text. The book was undoubtedly written from an inward inspiration. As all creative works, it clothes an aspect of truth in the propositions and theses that are proposed, and in this the reader must focus his center of attention if the text is to be of value. There is much that can be learned of the evolution of consciousness on the Earth, and one can see this in the migrations of constellations as proposed by Mackey. And therein lies the value of the treatise.

—PAUL M. M. KIENIEWICZ BSc. (Astronomy)

BOOKS RECEIVED

Science and Occultism by I. K. Taimni, The Theosophical Publishing House, Adyar, Madras, India, 1974 (to be reviewed later).

The Human Exile by Bela Fischer, Philosophical Library, New York, 1974 (to be reviewed later).

The One Life and Functional Forms by A. Kannan, The Theosophical Publishing House, Adyar, Madras, India (to be reviewed later).

Philosophy of the Third World by Heydar Reghaby, Lewis Publishing, Inc., Berkeley, Calif.

Fundamental Relationships and Their Logical Formulations by Frederick S. Johnston, Jr. Philosophical Library, Inc. New York.

READER'S NOTEBOOK

Extract from *The Esoteric Tradition*, I, 166:

"It is not our Earth, this speck of cosmic dust, which populates with its dead the invisible worlds and spheres of the spaces of illimitable Space. We humans are not exceptions nor favorites in Eternity and in the Boundless Fields of Infinitude. The populations, or inhabitants or denizens, of these other worlds and spheres, invisible and therefore unknown to us humans, *belong to those other higher (or lower) worlds or spheres*, as the case may be; just as we belong to our present physical world because for the time being we live in bodies arising out of it — out of the substances and matters and energies of this physical world."

A modern scientist, unless he be a sheer materialist or nihilist, would applaud the above paragraph and what follows, don't you think?

I devote now my mornings to study of *The Esoteric Tradition*.

Other recently come-across-again quotes for my meditation: Talbot Mundy in *Black Light* (quoted by Christmas Humphreys in a recent article): "Each deed done is a promissory note to meet its consequences."

And from *Om: the Secret of the Ahbor Valley*, also by Mundy: (The Lama speaking): "There is no such thing as sacrifice; there is only opportunity to serve."

And finally Browning: "... eternity affirms the conception of an hour."

—MAJA SYNGE, Helsingborg, Sweden

NICHOLAS DE ROERICH: CENTENNIAL

Seven thousand paintings attest to the magnitude of production of the world famous Russian artist Nicholas Roerich, whose birth centennial is being observed this year in the United States, Russia, India, and other countries. *Eclectic* readers may be particularly interested in a brief commentary on him by Boris de Zirkoff, in the Fall 1974 issue of *Theosophia*, and a letter from Nikolay de Roerich to him written on July 7, 1939, from the Punjab in Northern India. He writes: "Even as I write you these lines, there rise before my eyes, out there in the distance, the snow-capped peaks and the lofty pass leading to Tibet. They stand as silent witnesses to those enduring Truths in which is hidden spiritual rejuvenation, and the ultimate perfectibility of the human race. The Great Ones are always ready to help, but men so often turn away from that help . . . We will welcome with heartfelt joy further news from you, and will be happy to feel once again that there can be a truly comradely, sympathetic, cooperation in the name of Truth . . . Helena Ivanovna [de Roerich] is sending you with her compliments her own translation of *The Secret Doctrine* . . ."

ITEMS OF INTEREST

☆ Received this summer: Italian Translation of G. de Purucker's *The Mahatmas and Genuine Occultism* and *The Mystery-Tale of Jesus the Avatara* (under one cover), with frontispiece of the author. Translated by Giancarlo Tarozzi and Maria Pia Fiorentino, and published by Bresci Editore, Torino, Italy. Professor Bernardino del Boca, General Secretary of the Theosophical Society in Italy, in the Preface states that this translation "of this true Theosophist" appears this year to mark the one hundredth anniversary of Dr. de Purucker's birth. "At a time when confusion and deception are endeavoring to turn man away from the right path, these clear words lead us to discover the way within our own heart."

☆ Point Loma Publications publishes another of its planned series of 12 Manuals — No. 3: *The Doctrine of Karma: Chance or Justice?* by Gertrude W. van Pelt, M.D. Paper 64 pages, \$1.75.

☆ Rutgers University, Livingston College, Department of Comparative Literature, New Brunswick, New Jersey, has adopted *Esoteric Keys to the Christian Scriptures* by Henry Travers Edge, as required text in its course on The Bible and Western Literature.

☆ School for the Study and Promulgation of the Esoteric Philosophy (The Hague and Arnhem, Holland), announces its program of studies for the coming season 1974-75: A series of public lectures on "Oriental Wisdom for Occidental Man" by Jan H. Venema, covering: *The Bhagavad-gitā*, an Overview; and The Despondency of Searching Man (Oct. 2); Krishna's Teaching of Life and Death; True Yoga: Spiritual Development (Nov. 6); The Wisdom in the Upanishads (Dec. 4); The Teaching of Māyā and Swabhāva in the Light of Modern Science (Jan. 8); Patanjali's *Yoga Aphorisms*, a Practical Vision of Life (Feb. 5); Buddhism, Not a Pessimistic Philosophy (March 5); *The Voice of the Silence: the Mahāyāna* (April 2); Legends and Stories from Old India (May 7).

Studies will also be conducted in H. P. Blavatsky's *Key to Theosophy* and *The Bhagavad-Gitā*, on Oct. 11, Nov. 15, Dec. 13, Jan. 17, Feb. 14, April 11, May 9. The purpose of the school is, in their combined studies, to develop an insight into the fundamentals of the Esoteric Philosophy, realizing it as a practical philosophy of life which ennobles the mind and inspires a true love for all that lives.

☆ L. Gordon Plummer, author of *The Mathematics of the Cosmic Mind*, is giving a course on Eastern Philosophy and Religion at University of California Extension, San Diego, this Fall quarter. Listed as a Representative of San Diego Hall of Science, Mr. Plummer will include in his course demonstration of mathematical symbolism, giving a more universal view of the nature of man and his relation to the universe. Pythagorean geometry used in this manner will clarify many of the concepts of eastern philosophy. Emphasis will be on the relationship between man (the microcosm) and the universe (the macrocosm).

FROM LETTERS RECEIVED

Sylvi Kohva, Helsinki, Finland.—I hope my translation of *Wind of the Spirit* for my Kalevala nation will be finished and out by 1975. The evenings I do the translation of G. de P.'s words are my life's greatest richness and joy! And your literature the next one!

Irene U. Stashinski, Chicago, Ill.—A long overdue hello from Chicago. I do want you to know how very much we appreciate the great work that is being done by the Point Loma Publications.

Joan Sutcliffe, Toronto, Canada.—Perhaps one of the most noteworthy things about Theosophy is the utter timelessness and universality of its message. The wisdom in the Letters (*The Mahatma Letters*) is always so amazingly applicable to the present day situation. It is teaching us there must be a constant re-examining of one's own motives and searching to understand those with whom we work.

Faye Heavin, Baxter Springs, Kansas.—(Ordering H. P. Blavatsky: *The Mystery*). I am an earnest seeker of Truth, and Theosophy fills every gap. It really is the only thing that makes sense to me. All the questions are answered and every piece of the puzzle of life falls in place.

Georges and E. de Lisle, Ottawa, Canada.—We very much enjoyed the article "H.P.B. and the 1975 Messenger" in the July 15th *Eclectic* —such a 'healthy and wise' approach to the whole question.

Ruby Hostetter, Whiteriver, Ariz.—The Eclectics are always stimulating, informative and so helpful.

Dara Eklund, Studio City, Calif.—H. P. Blavatsky: *The Mystery* is especially rewarding in its explanation of the after-death withdrawal and the beauty behind the dispersal of man's aggregate. The severance of the aggregate Man has always been emphasized by the Buddhists in terms of recognizing the shabby relevance of the existence man clings to. In this book we find what the beautiful adventure of so-called death really is, or, as Talbot Mundy phrases it, an adventure which, fully understood, should be welcomed knowing of the 'Sunrise' to follow.

Peter Stoddard, Golden Cross, Sussex, England.—I am deeply impressed with your various publications, especially the Defence of H.P.B., and also for the general tone of the *Eclectic* with its comprehensive inclusion of the existence and activities of the numerous groups and Theosophical Societies in the world. I feel sure that the Masters are fully aware of them all, and that they minister to them wherever possible and suitable. The heart-throbs of so many serious and perceptive students must be, as ever, their deep concern, in addition to their benevolent and higher duties.

CONTRIBUTIONS

Since our report in the September 15, 1974 *Eclectic Theosophist* the following contributions have been received, and are hereby acknowledged with deep appreciation: for the Theosophical Manuals Fund: E.B., \$18.82; E.M.G., \$500.00; D.E., \$100.00; B. de Z., 100.00; Anon., \$100.00; and for general fund: R.W.W., \$5.00; I.L.H., \$759.79.